

262 Animal foods, hunting.- Wild game foods in-
cluded deer (tohi-l), antelope (y'ta'batal), mt.
136 sheep (pa-'at), brown bear (mo'olohy) "which some
people ate, some didn't like" (SM), mt. lion (tu-
gu-kw't), wildcat (mupipi-t), raccoon (kata-l),
jackrabbit (šu-'it), cottontail rabbit (tahpunt),
wood rat (ha-wal), mice (cūmil), gray squirrel
(cawanint), blue squirrel (y'š'i'gal), golden-
mantled ground squirrel (pišili-t), small chip-
munk-like ground squirrel (taba-yal), white-faced
goose (pa-wili-gant), mallard duck (kula-bišt)
which "stayed all year,--there were more of these
than any other kind" (FP), blue-winged teal (obi-
bu-l), canvasback duck (ku-wa-l), mud hens or
American coot (ša-yal), mt. quail (tu-kt), valley
quail (taka-h), band-tailed pigeon (mokowišt),
dove (o-wi-t), blackbird (caki-bi-l), bluejay
(a-šayibišt).

224 Men hunting deer, other large game in mts.
usually went out in groups of 3-4 persons because
776 of danger at night from White Coyote (Voegelin,
1935 b, 219); "one man who went out alone saw 4
white coyotes going up into the sky; they ran just
as though they were running on the ground" (SM).
Hunter out alone at night refrained from building
fire lest White Coyote kill him. No especial feel-
ings attached to white deer; "one man saw one once,
up by Mt. Whitney, but wasn't afraid of it" (SM).

782 Night before hunters set out old man "who knew
[533] the songs" sang all night for hunters who might
also join in songs; this old man usually did not
224 accompany hunting party; if successful, hunters
gave him piece of deermeat when they returned.
Hunters left homes at 2, 3 a.m.; "when they got
up in the mts., they sat down, looked around;
if no deer sighted, within short while space
[237] cleaned off on ground, eagle down, tobacco and
[276] beads put on it; "they gave this to the mts., and
[301] when they did this they saw deer right away. Some-
times they just offered eagle down" (SM; Voegelin,
1935 b, 219).

224 Deer shot with sinew-backed bow, cane arrows;
411 at distance 600 ft. could hit, but not kill deer
(SM). Wounded deer often "had to be chased whole
825 day"; was dispatched following morning as it lay
resting. Small houses or blinds (parhamat) made
[349] of scrub oak with 6 in.-sq. peephole in one side,
sometimes built along deer trails; as beater
chased deer down trail past this blind, man sta-
tioned inside shot at deer through peephole. Deer-
[281] head decoy (to-go-išt) made of deer head stuffed
with grass, with horns, neck hide left on, also
used. Disguise made by removing flesh, brains,
and bones from head and filling up head and neck
with dirt, allowing it to dry before removing
dirt. Hunter put decoy over head; did not paint
body white in imitation of deer; when deer sighted,
hunter crept up into bushes and with body con-
cealed, only head showing, he "pretended to fight
that bush"; quarry seeing this would approach
hunter "wanting to fight him." Occasionally mt.
lion would attack hunter wearing such a disguise.
224 Pits never dug to entrap deer or other large

1: Voegelin E-5 (1931-1933) 1938
NS22 Tübatulabal NS22

291 of tanned buckskin with lacing like that on skirts at top of shoulders and from armholes down sides, and with 10 to 12-in. laced slit in front from neck downward, worn against cold (FP).

Bearskin robes with hair left on may have been worn occasionally, but were "too heavy" (SM).

[439] Feather, squirrels skin capes never made; sea-otter capes not obtained in trade though SM had seen them worn by Chumash at Ventura.

292 Shamans engaged in curing, competitive con-
171 tests, and dancers wore skirts (wi-la-t) made same style as Owens Valley Paiute, Koso skirts (Steward, 1933, 347, pl. 7a; Kroeber, Handbook, 508, pl. 42a). Some dancers also wore bands of yellowhammer feathers around waist (FP).

292 Men when hunting in winter kept fingers warm, limber by putting them inside wildcatskin quiver, which had hair left on inside and was worn slung across chest.

291 Headgear and footwear. Men went hatless; women wore coiled basketry cap (pongat) when using pack strap for carrying loads, but not habitually; these caps round at top, came down nearly to eyebrows. Hair nets not used. Men rarely seen now outdoors without hat; women wear them less frequently; FP habitually wore black cloth stocking cap resembling basket cap in shape. Some 60 years ago FP's aunt (Koso) made coiled hats of same material used for basketry cap, but patterned hats like "store hats"; sold these to several Tübatulabal men who wore them "all the time" (FP, SM).

292 Shamans and dancers wore feather headdress
301 consisting of fillet (še-mapun) of eagle down,
171 and crown (anambul) of magpie (?) feathers, similar to Owens Valley Paiute dancer's headdress (Steward, 1933, 347, pl. 7a, b).

291 Moccasins (wahcibi-l), made from tanned buck-
281 skin taken from neck region of deer "where the hide is thick" (SM); made to extend well above ankle (fig. 3). FP in cutting out model in cloth

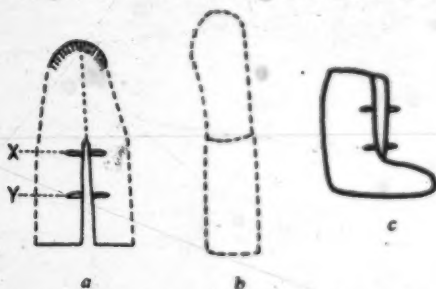


Fig. 3. Moccasin. a, side strips, puckerred at toe ends; thonges at x and y; seams occur along dotted lines. b (upper half), sole, (lower half), back strip. c, completed moccasin.

(Mus. cat. no. 1-28226) first cut out sole, then sewed straight piece of cloth 6 in. long, 3 1/2 in. wide onto back section of sole and then 2 straight pieces 12 in. long, 4 in. wide on sides and front of sole, puckerred 2 pieces at toe end.

1: Voegelin E-5 (1931-1933) 1938
NS22 Tubatulabal NS22

- 302 sum, woman bound string around head, hair rolled
[765] up to project over string, thus shading face. At
death of husband woman burned back hair to neck
length (Gayton, 1929, pl. 95a, b). Bulb of soap-
[824] root (ho-olo-hpi-l), *Lathoe pomeridiana* (DC) Raf.,
[388] pounded, or roots *Chenopodium californicum* Wats.
[615] (ho-oha-l) pulverized by rubbing on rock, and
[296] used for shampoos; later these and inside of fruit
of *Cucurbita foetidissima* HBK (iihabI-l) used also
to wash cotton clothes. Women brushed hair
every day; Garcés comments (p. 282), "women . .
. . . take great care of the hair and do it up in
a topknot (copéte)," probably referring to roll-
[515] ing up of hair to project over string (above).
Lice removed by washing hair with alkali (pi-šil)
solution and letting powder stay on scalp for
several days. At dances women put loose eagle
down in bangs. Children wore hair loose, girls
of 5 having bangs.
- 303 Brush (wInIt) made from fibrous outer sheath
of soaproot; bulb dug in March-April when plant
green, outer sheath removed, shredded, and 3
bunches of fibers, each 3/4 in. wide, 4-5 in.
long, twined together at one end with native
string to form flat, narrow brush. This hair-
[413] brush similar to one women used when pounding
meal, tobacco, except that mealing brush was
wider, consisting of 4 bundles of fibers twined
together. Museum specimen 1-19800 has fibers
wrapped at lower end with sinew (?) to form tri-
angular handle; said to have been "used for hair
and flour." Porcupine tails, pine cones, pine
needles never used for brushes.
- 302 Nails kept short by filing them on piece of
rough rock, or else allowed to grow long, break
off.
- 515 Both sexes bathed frequently, summer and win-
ter, in pools at springs or in streams; "the
young men are fine fellows, and the women very
comely and clean, bathing themselves every little
while" (Garcés, 282).
- 301 Ornaments.- Necklaces of white clamshell disks
(tugumbal) worn by women only, chiefly at dances.
Small concave white shell beads, olivella shells,
long shell cylinders (hobo'apIn) made from colum-
[177] nella of giant clam (?), and in historic times
red, blue, black glass beads used in combination
[439] for necklaces (pl. 6b). Both shell and glass beads,
shell cylinders obtained from Chumash, who made
shell beads, and also to some extent from Yokuts.
- Nose plug (mupipugišt) made from shell cylinder;
2-3 in. long, 1/4 in. thick; worn by women only
"when they danced." Women also wore strings of
small clamshell beads in nose (FP). Earrings
(nargawili'at) consisting of short strings of
clamshell beads worn by women only. Bracelets
(mašabu-nun) of clamshell or other beads worn by
young girls. Men "never wore anything" in way of
bead ornaments (SM, FP).

- 302 Facial decoration.- Paint made from red earth
(yahawa-l) mixed with water, smeared over face by

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NS22 Tübatulabal NS22

352 deer sinew (tohi-lin tapn); all bars except bot-
854 tom one bound on underside of frame. Second
specimen (1-28571) measures 43 in. overall, 35
in. from crotch to top; has 10 crossbars, nailed
to frame as above; both specimens made and used
by SWN. Both these cradles lack hood (ku-man);
formerly tule hood, narrow at sides where it was
fastened to cradle near top, and wider across
central section, would have been attached to
such cradle (SM, FP); strings of beads, which
served to amuse child, depended from hood. Child
[482] lay on tule mat, wrapped in wildcat skin, tied
down with native twine. Woman packed cradle on
back, using pack strap; when she arrived at des-
tination she leaned cradle up against tree or
boulder, in shade, planting sharpened end of
forked-stick frame in ground.

301 Sex of child occupying cradle not indicated
352 by any sort of decoration on either type of
562 cradle (all informants); repeated questioning on
this point always brought negative response.

501 Rafts and ferriage: horses.- Large green
226 tules (Si'i-bv-l), *Scirpus acutus* Muhl., from
6-8 ft. long, were tied with native twine into
bundles of 4; these bundles were laid side by
side and lashed together with native rope to
make raft (ni-ht) 6-8 ft. long, 6 ft. wide (SM).
This raft was square at both ends and not built
up on sides; could carry 2 men and was used for
spearing large fish on smooth stretches of Kern
[221] r. or on former lakes in South Fork valley, dur-
ing winter only. Such raft serviceable only so
long as tules remained wet; when tules dried out,
raft became leaky, was discarded. Single indi-
viduals made such, but any man might use raft;
when not in use, rafts kept drawn up on river
bank.

Willow pole 6-7 ft. long, 2-3 in. in diameter,
pointed at one end, used to propel raft. Man do-
ing poling either stood or sat, shifting pole
from one hand to other, while second man speared
fish.

501 Kroeber mentions "balsas of bundled tules,
481 with a keel, a slender prow, and a square stern,
(which) were made" by Tübatulabal (Handbook, 608);
this information evidently based on Powers'
statement (Powers, 393), obtained from widely-
traveled Tübatulabal named Chico at Tule River
reservation (Powers, 394). None of my informants
knew anything about craft such as Powers de-
scribes. Garcés "supplanted [the Indians] that
they should make a raft" to take him across un-
augmented Kern, "and they answered me that they
knew not [how to do so]. They conveyed me across
between four of them by swimming, two taking me
by the arms, and the other two by the body"
(Garcés, 281). Garcés' statements accord with
PW's assertion that goods or young children were
ferried across large streams on men's backs, and
SM's that men, women, children were all good
[221] swimmers, and that tule rafts were used only in
winter, for very specialized purpose. Pots, large

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NS22 Tubatulabal NS22

249 N. bigelovii plant, height 35 in., leaves 4-6 in. long, 1 1/2-2 1/2 in. wide; Z, untended N. attenuata plant, 22 in. high, leaves 2-3 in. long, 1-2 in. broad.

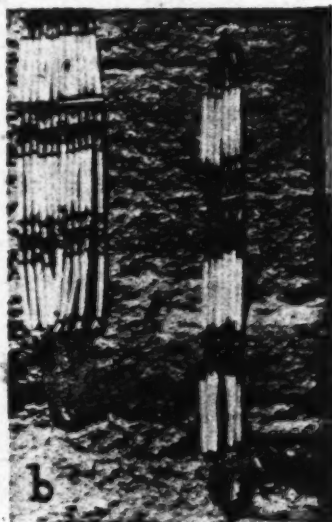
249 Plate 4. a, Estefana Salazar gathering tobacco leaves. b, Frances Philips stripping midribs from tobacco leaves. c, Legora Tungate, Frances Philips, Estefana Salazar with tobacco wrapped in willow bundles ready to be cured.

249 Plate 5. a, cured tobacco drying in sun. b, brush-shaded pit mortar, showing pestles, fiber brush, and basketry tray used when pounding cured tobacco. c, balls and plugs of tobacco drying in sun.

343 Plate 6. a, sweat-house pit with remains of sweat house at village site no. 4 (fig. 11).
301 Circumference of pit 37 ft., depth 6 ft. b,
342 necklaces of cylindrical shell beads and colored-glass trade beads. c, ruins of transitional house type of tules and cottonwood at village
133 site no. 7, Onyx rancheria, South Fork valley.
773 d, pa-sa-pan, at base of mts. 3 mi. SW of Onyx and 1/2 mi. E of Kelso creek; showing boulder which Coyote, according to legend, broke in 3 pieces when Bluejay attempted to build bridge across Kelso creek to Nichols peak.

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[P. 516] Tubatulabal NS22

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no door, the doorway being merely an opening between the rafters (there probably was a doorway frame of some sort). The fire was in front of the center post. Firewood was kept in two piles, one on each side of the entrance; men sitting next to these put wood on the fire.

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Men did not indulge in sweats until they were twenty-five to thirty years old. Evening [late afternoon?] was the most popular time for a sweat, after which they would swim and return home to sleep. While in the sweat house men usually "just lay around." Sometimes, merely to entertain others or to practice, a man would dance the ha'tim (the "piston-rod step" of Powers) if someone would sing for him. For such a performance there was no costume; it had no ritual significance. No games were played in the sweat house, nor was smoking indulged in -- "it was too strong in there."

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MISCELLANEOUS DATA

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Games.---Women played huču'w's, the walnut-shell dice game, in the daytime only.

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Pottery.---Pottery was made at Sototlo by women. The pounding of the clay paste, the coiling process were the only details remembered.

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Money.---The small disc money of clamshells was measured by doubling a strand and then slipping it into a series of chain-stitch loops. A "rope" long enough to reach from the wrist to the shoulder, was worth \$2.00 in "American money." Such a strand was exchanged for an eagle's leg with the down still intact.

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Blankets.---F.M. did not know how "woven" skin blankets were made, save that strips of rabbitskin or wildcatskin were used in them.

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Calendar.---A calendrical system of months based on moons was used in the old days. The only name he remembers was that for the month roughly coincident with February: kala'sa, meaning "blows it all away" or "cleaned up," because it was a period of high winds, trees were bare, and the leaves all blown away.

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Hair nets.---These were used "everywhere" for the basis of feather head ornaments. A single hairpin (tsama'ni) held the ornament in place. Neither the net nor hairpin was used for ordinary dress, nor by women.

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[237]

Yellowhammer strips.---Ornamental bands of sewn yellowhammer feathers (paiya'man) were known but rarely used.¹³⁰ A doctor who owned one would wear it for the dancing on the night of celebration following a mourning ceremony. It was never used when the doctor was dressed for curing; it was "just to look pretty." The band was worn around the head with the ends hanging down the back.

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Musical instruments.---The flute (u'toi'1) was made of elderwood; number of holes not

¹³⁰Cr. Koso specimen (ibid., pl. 58).